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A
DESCRIPTION OF THE CHINESE LOTTERY
KNOWN AS
HUA-HOEY.

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HUA-HOEY* or the thirty-six Animals Lottery is so extensively played in the Straits Settlements, Burma, Siam and wherever the Chinese settle, that some description of its origin and of the way in which it is carried on here may prove not altogether uninteresting.

From a small book "On the Interpretation of Dreams with Illustrations of Hua Hoey" we learn that the game was invented in the time of the second Han dynasty. In this book there is a short sketch of the lives of the thirty-six mythical personages (who had previously existed as animals) and directions are given as to staking. The order in which the characters are described is different from that employed in the staking papers of which a specimen is given below.

King Thai Peng, being the most celebrated character, is placed first instead of being No. 26.

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* *Lit.* Play Society.

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1.—*Thai Peng* was, in a former state of existence, a dragon. He served in the Chow Kingdom under King Hooi Lian till it was conquered by the Chinese, when he escaped, and having raised an army under Generals Kun San (No. 9) and Chi Koh (No. 11), he proclaimed himself King, but he afterwards led such a dissolute life that Kun San put an end to his existence. Kun Giok (No. 22) was his sister.

Thai Peng was born again as Guan Kui. Stake on Thai Peng, Guan Kui, Kong Beng and the 5 dragons when you dream of the coronation of a sovereign, cash, or an execution.

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2.—*Sam Wei* was formerly a monkey. He served Thai Peng as Prime Minister and became very wealthy. He had three sons Hap Hai (No. 7) Guan Kiat (No. 19) and Ban Kim (No. 32.)

Sam Wei was born again as Cheng Li. Stake on Sam Wei, Guan Kui and Cham Khoi when you dream of a wicked man, a man hanging himself, three ghosts, three stars, woods, or a performing monkey.

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3.—*Kong Beng* was formerly a horse. He became a priest and was employed by Thai Peng as a political adviser, being gifted with supernatural powers. He was slain in battle with the Chinese.

Kong Beng was born again as Hong Chun. Stake on Kong Beng, Thai Peng, Hong Chun, Siang Chiow and Hoey Kwan when you dream of bright objects such as flames, brilliant pearls, lamps, or sunshine.

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4.—*Kiu Kwan* was a hawk. He became a Mandarin and was very rich and married a princess of the Han dynasty. He had a younger brother named Hoey Kwan (No. 28.)

Kiu Kwan was born again as Kiat Pin. Stake on Kiu Kwan, Hoey Kwan, Kiat Pin and Cheng Sun when you dream of drinking samsu, riding, sleeping, sitting at leisure, water up to the shoulder, a dog biting a man or a coffin with a dead body.

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5.—*Pan Kwi* was formerly a dragon. He took a high literary and military degree and was slain by the Chinese.

Pan Kwi was born again as Mow Lim. Stake on Pan Kwi, Guan Kwi, Mow Lim and the five dragons when you dream of picking flowers, a young man, witnessing a theatrical performance, climbing trees, or adopting a child.

Pan Kwi is usually called "The Shell."

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6.—*Hong Chun* was once a peacock and was the brother of Eng Seng (No. 7). He took the first literary degree. His whole family were massacred by the Chinese. He married Siang Chiow (No. 23).

Hong Chun was born again as Kong Beng. Stake on Hong Chun, Kong Beng, Han Hun and Ban Kim when you dream of a flower, a man ploughing, a bambu shoot, geese or ducks, a marriage ceremony, a girl worshipping idols, or a buffalo.

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7.—*Eng Seng* was originally a goose. His mother was Kun Giok (No. 22). He took the same honours as his brother (No. 6).

Eng Seng was born again as Ban Kim. Stake on Eng Seng, Ban Kim and Hong Chun when you dream of drinking tea, killing poultry, an examination, selling spirits, a flea, a pen, a pair of candles, a water-lily, or giving an animal its life.

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8.—*Cham Khoi* was a white fish. He took the first military and literary degree and became judge of three provinces. He and his whole family. more than 300 in number, were slain by the Chinese.

Cham Khoi was born again as Chi Koh. Stake on Cham Khoi, Sam Wei, Chi Koh and Hong Chun when you dream of a white fish, a buffalo, a gantang of white rice, or 36 pigs.

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9.—*Kun San* was originally a tiger. An intimate friend of Chi Koh (No. 11) he became so powerful as the chief of a band of robbers that the Imperial troops dared not attack him. He was afterwards one of Thai Peng's Generals.

Kun San was born again as Cheng Hun. Stake on Kun San, Cheng Hun, Jit San and Hok Sun when you dream of fighting or robbery, the sun rising, a yellow object, or a hill on fire.

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10.—*Cheng Sun* was a pig. He served with Kun San (No. 9) as a General.

Cheng Sun was born again as Hap Hai. Stake on Cheng Sun, Pit Taik, Chit Taik, Siang Chiow and Kun San when you dream of a boat sailing on a river, a man in the water, sending a present, a wedding, a pig, sailing with a favourable wind in the first moon, a boat going with the current, or 300 cash.

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14.—*Chi Koh* was once a lion. He was a native of Tong King and an intimate friend of Kun San (No. 9) and one of Thai Pêng's Generals.

Chi Koh was born again as Cham Khoi. Stake on Chi Koh, Kun San, Cham Khoi and Kiat Pin when you dream of ascending a height, a red face, a tall man, a youth, seeing the moon, a cool breeze, ascending a tower or stairs, an examination, or a lion fight.

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12.—*Pit Taik* was a mouse. Although very powerful, he remained a ferryman till Kun San (No. 9) appointed him the sixth General under King Thai Peng.

Pit Taik was born again as Hok San. Stake on Pit Taik, Guat Poh, Hok Sun and Chi Taik when you dream of a blossom, a tiger, people in a boat, a mouse eating rice, demanding money, eating tortoise, finding an article of value on the road, letting go a snake, or two brothers quarrelling.

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13.—*Guat Poh* was formerly a tortoise. His special duty was to guard the Imperial Palace. He had a son Han Han (No. 14) and a daughter Beng Chu (No. 21).

Guat Poh was born again as Beng Chu. Stake on Guat Poh, Beng Chu, Han Hun and Pit Tak when you dream of a man with a hat but no coat, a woman preparing rice, Vermicelli, red objects, money, or valuables.

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14.—*Han Hun* was a buffalo. He was afterwards a Mandarin, and while guarding the sea coast was defeated, for which he was sentenced to be torn in pieces by five horses. His father was Guat Poh (No. 13) and his sister Beng Chu (No. 21).

Han Hun was born again as Cheng Guan. Stake on Han Hun, Cheng Guan, Cheng Hun and Hoey Kwan when you dream of a dead body, a hill on fire, a man killing a horse, or a cow.

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15.—*Kang Su* was a dragon of the Southern Sea. He was a friend of Pit Taik and was killed by the Chinese.

Kang Su was born again as Thian Sin. Stake on Kang Su, Thian Sin and the five dragons when you dream of a ferry-boat, a vessel bound for a foreign port, being in the sea, or seeing vessels, things or persons there.

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16.—*Hok Sun* was a dog. He then kept a medical shop and was killed by a tiger when employed in gathering herbs on the woods.

Hok Sun was born again as Pit Taik. Stake on Hok Sun, Kiu Kwan, Pit Taik and Kun San when you dream of a woman crying or carrying a baby, planting, a tiger's roar, a dog's bite, eating dog's flesh, or a row in a medicine shop.

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17.—*Cheng Guan* was once a spider. He was a great spendthrift while at college and became a beggar. He then took to stealing fowls.

Cheng Guan was born again as Han Hun. Stake on Cheng Guan, Han Hun, Cheng Hun and Kong Beng when you dream of literary competition, herbs, a green coat, a green pear, eating fruit, a fish with a horn, a fowl stealer, or a scholar.

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18.—*Guan Kwi* was once a prawn. He took to gambling and had a monkey which brought him in money by performing tricks.

Guan Kwi was born again as Thai Peng. Stake on Guan Kwi, Thai Peng, Sam Wei, Cheng Guan and Guan Kiat when you dream of a man singing about flowers, rice being dear, dear things, a beggar, a scholar in a ragged coat, a dog stealing rice carving mutton, a flag, a pomegranate, or a lame woman.

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19.—*Guan Kiat* was a sheep. He became a Mandarin and was reduced to beggary by being robbed on his way to see his friend Thian Liang.

Guan Kiat was born again as An Su. Stake on Guan Kiat, An Su, Kiat Pin and Thian Liang when you dream of a reception of a General, a great excitement, a fire, dirt, an offering, a new born child eating, a jar of spirits with fruit, or a clear view.

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Chinese

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20.—*Kiat Pin* was once a deer. He became very rich, but was reduced to poverty by the Chinese.

Kiat Pin was born again as Kiu Kwan. Stake on Kiat Pin, Kiu Kwan, Sam Wei, Ban Kim and Guan Kiat when you dream of three cups of spirit, three men, three eggs, an old man, or three objects.

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21.—*Beng Chu* was once a fish (usually called "The Stone"). She was the daughter of Guat Poh (No. 13) and the wife of Pan Kwi (No. 15) and the mother of Hong Chun (No. 6). She was a lady of the highest rank. The whole family were killed by the Chinese.

Beng Chu was born again as Guat Poh. Stake on Beng Chu, Guat Poh, Kong Beng and Hoey Kwan when you dream of anything red, spectacles, a women reading, wearing a gown, coming out of a door, or looking into a glass.

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22.—*Kun Giok* or *Gin Giok* was a butterfly. She and her brother Thai Peng escaped from the conquering Chinese. When he became King he raised her to the second rank. Eng Seng (No. 7) was her son.

Kun Giok was born again as Hoey Kwan. Stake on Kun Giok, Hoey Kwan, Cheng Guan, Cheng Hun, Thai Peng and Mow Lim when you dream of a man eating meat, a woman combing her hair, a girl of loose character, a woman carrying a child or running.

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23.—*Siang Chiow* was a swallow. When she was a girl she picked up on a mountain a book from which she learnt sorcery and was able to raise storms. Kun San (No. 9) regarded her as his sister. She married Hong Chun (No 6).

Siang Chiow was born again as Hap Tong. Stake on Siang Chiow, Kong Beng, Hap Tong and Kun San when you dream of meeting a Magistrate, a marriage ceremony, a woman riding, rain coming down, an amazon, or beating a drum.

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24.—*Hap Tong* was the name of a spirit-shop kept by two sisters-in-law Sit and Kiu. Chi Koh (No. 11) tried to force them to marry him and they jumped into a well and were drowned. They had previously existed as pigeons.

Hap Tong was born again as Siang Chiow. Stake on Hap Tong, Hap Hai, Kiu Kwan and Cheng Li when you dream of drinking milk and sleeping, an elder brother's wife and his younger sister walking together, a woman selling spirits, two persons under one covering, women drinking together, or two sisters marrying at the same time.

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25.—*Mow Lim* was a bee. He was poor and got his livelihood by charcoal burning.

Mow Lim was born again as Pan Kwi. Stake on Mow Lim Pan Kwi and Hoey Kwan when you dream of heavy rain, branches weighed down, a hill on fire, the sky darkened, a temple, bee's-nest, cutting grass, a priest, charcoal burning, a piece of timber or hail.

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26.—*Yu Li* was an elephant. He afterwards started a hotel and was a fisherman.

Yu Li was born again as Chit Taik. Stake on Yu Li, Chit Taik, Pit Taik and Cheng Li when you dream of cotton clothes, clearing jungle, making an oven, building a house, putting up beams, digging a grave, rearing ducks, an actor, ducks laying eggs, catching fish, paying money, or eating rice.

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Chinese

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27.—*Hap Hai* was originally a frog. He was the son of Sam Wei (No. 2) and brother to Guan Kiat (No. 19) and Ban Kim (No. 32). He was killed by the Chinese.

Hap Hai was born again as Cheng Sun. Stake on Hap Hai Hap Tong and Pit Taik when you dream of a foreign vessel at sea, a louse, or an inundation.

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28.—*Hoey Kwan* was a duck. His elder brother was Kiu Kwan (No. 4). He became a Judge. His whole family were massacred by the Chinese.

Hoey Kwan was born again as Kun Giok. Stake on Hoey Kwan, Kiu Kwan, Kun Giok, Eng Seng and Mow Lim when you dream of a coffin on fire, a house on fire, a Magistrate approaching, a kitchen fire, burning crackers, fighting, a Magistrate seeing blood, the light of a lantern, a burning corpse, or a person dressed in cotton.

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29.—*Chit Taik* was once a dog. He became a pork-butcher and was slain by order of Chen Kwi.

Chit Taik was born again as Yu Li. Stake on Chit Taik, Yu Li, Pit Taik, Kiu Kwan and Cheng Sun when you dream of fortune-telling, murder and blood, a butcher's shop, chess playing, much meat, a pomegranate, pointing to a pork butcher, beating a gong or drum, or a man becoming a pig.

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30.—*Thian Liang* was once an eel. He was a Sin Chei, but seeing he could rise no higher, he shaved his head and became a monk. He was employed by people to supplicate the gods to grant blessings, wealth and children.

Thian Liang was born again as Jit San. Stake on Thian Liang, Jit San, Thian Sin and Cheng Li when you dream of taking medicine, two men in the water, a large and small hat, digging a grave, a monk, rice, or an eel becoming a snake.

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31.—*Cheng Hun* was a stork. Owing to the intrigues of Chen Kwi he retired from Court and became a monk among the mountains.

Cheng Hun was born again as Kun San. Stake on Cheng Hun, Kun San and Cheng Guan when you dream of heavy rain, the death of a relative, meeting parents, smoke without flame, heavy clouds, a river with no means of crossing, acting, or a monk.

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Chinese

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32.—*Ban Kim* was formerly a snake. He was the son of Sam Wei (No. 2) and the younger brother of Hap Hai (No. 27) and Gnan Kiat (No. 19). He led a retired life.

Ban Kim was born again as Eng Seng. Stake on Ban Kim, Eng Seng and the five dragons when you dream of a rich man, much money, collecting rent, a pair of gold flowers, a tortoise, a slave burning a coffin, or putting out a light.

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33.—*Cheng Li* was a turtle. His house of business having been burnt down he turned priest.

Cheng Li was born again as San Wei. Stake on Cheng Li, Sam Wei and Yu Li when you dream of being carried in a chair, a corpse in a well, cutting timber, creatures of the sea, murder and blood, a chair coolie, a marriage, a chair, baling water, a spirit-shop, a fire, or a turtle.

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31.—*An Su* previously existed as a fox. She was the wife of Guan Kwi (No. 18) and as her husband was poor, she shaved her head and became a nun.

An Su was born again as Guan Kiat. Stake on An Su, Kong Beng, Beng Chu, Guan Kiat and Guan Kwi when you dream of a happy nun, an old woman, a woman in man's attire, lighting joss sticks, meeting a raft, or a horse in motion.

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35.—*Thian Sin* was originally a wild cat. Having served under King Siong Ki, he turned monk.

Thian Sin was born again as Kang Su. Stake on Thian Sin, Thian Liang, Kang Su and Hoey Kwan when you dream of something in the sky, a water-pot, thunder, pointing to the sky, a horse running, or a woman without clothing.

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26.—*Jit San* was once a cock. He was extremely wealthy, but having been plundered by the Chinese he turned priest,

Jit San was born again as Thian Liang. Stake on Jit San, Thian Liang, Kun San and Eng Seng when you dream of wood and fire, going to school, the sun rising in the East and setting in the West, a man entering and coming out of a wood, a high hill or sunset.

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525 The accompanying diagram contains the names of all the thirty-six Hua-Hoey characters together with another Im Hoey not included in the ordinary lists. Each character is associated with a particular part of the human frame and this diagram is extensively used in interpreting dreams. Thus if you dream of ears you should stake on Thai Peng or Kun Giok, if of the neck on Jit San, and so on. The characters are here classified as follows :—

Four of the highest degree (Chong Guan), viz. :—

Tan Hong Chun, Tan Eng Seng, Tan Pan Kwi and Gaw Cham Khoi.

Seven Traders, viz. :—

Ang Yu Li, Chu Kong Beng, Chan Hok Sun, Liong Keng Su, Hong Mow Lim, Teh Pit Taik and Loh Chit Taik.

Four Priests, viz. :—

Low Cheng Li, Teh Thian Liang, Tan Jit San and Tioh Hoey Kwan.

Five Generals, viz. :—

Li Han Hun, Wi Kun San, Song Cheng Sun, Li Guat Poh and Wi Chi Koh.

Four Ladies, viz. :—

Siang Hap Tong, Beh Siang Chiow, Li Beng Chu and Lim Gin Giok.

Four Happy-lot, viz. :—

Lim Thai Peng, Tioh Kiu Kwan, Tioh Hap Hai and Tioh Sam Wei.

One Nun, viz. :—

Tan An Su.

Two Friars, viz. :—

Tioh Tian Sin and Chiu Cheng Hun.

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合共銀	音會	天申	青雲	茂林	必昌	有利	光明	福祿	江祠	漢雲	坤山	正頂	月寶	志高	連泰	榮生	板桂	占魁			
		安土	吉品	元吉	青元	萬金	元井	利良	天日	山官	火太	平官	九合	海地	三合	向上	招明	珠良	玉		

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525 Five Beggars, viz. :—

Tan Kiat Pin, Tioh Guan Kiat, So Cheng Guan, Tioh Ban Kim and Chi Guan Kwi.

The Lottery is thus conducted in the Straits :—A person wishing to open it, issues a notice that on a certain date he will open Hua-Hoey under a certain chop and that he will be responsible to all winners who stake up to such and such an amount either with him or his agents.

These Agents go round, and, according to agreement, are allowed to receive stakes up to a certain limit, say $2, but on their own account they may receive larger stakes. They carry what are usually termed *hongs*, *i. e.*, papers on which the stakes are entered. In case the staker is well known to the agent, no acknowledgment is given, but the staker may receive a ticket or scrap of paper, or else he writes down on a slip of paper, which he hands to the agent, the names of the animals he wishes to stake on and the amount. The accompanying is a specimen of the staking papers used in Hua-Hoey.

1	White fish—Cham Khoi
2	Shell or Dragon—Pan Kwi
3	Goose (White)—Eng Seng
4	Peacock—Hong Chun
5	Lion or Earth-worm—Chi Koh
6	Rabbit or Tortoise—Guat Poh
7	Pig—Cheng Sun
8	Tiger—Kun San
9	Buffalo—Han Hun
10	Alligator or Dragon—Kang Su
11	White Dog—Hok Sun
12	White Horse—Kong Beng
13	Elephant—Yu Li
14	White Cat or Dog—Chi Taik
15	Mouse—Pit Taik
16	Wasp or Bee—Mow Lim
17	Stork—Cheng Hun
18	Cat—Thian Sin

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19	Butterfly—Kun Giok
20	Stone or Cricket—Beng Chu
21	Swallow—Siang Chiow
22	Pigeon—Hap Tong
23	Monkey—Sam Wei
24	Frog—Hap Hai
25	Sea Hawk—Kim Kwan
26	Dragon—Thai Peng
27	Tortoise or Duck—Hoey Kwan
28	Cock—Jit San
29	Eel—Thian Liang
30	Turtle or Carp—Cheng Li
31	Lobster—Guan Kwi
32	Snake—Ban Kim
33	Spider—Cheng Guan
34	Sheep or Deer—Guan Kiat
35	Deer or Goat—Kiat Pin
36	Ghost or Fox—An Su

There are, it will be seen, thirty-six columns, at the head of each of which is the sign of one of the Hua-Hoey characters. The marks* (which have a conventional meaning) and figures (Chinese) represent the amount either cents or dollars staked on each animal and the last column is the total of stakes received. A person wishing to stake a large amount, say $5 or $10, on an animal will sometimes write the name on a piece of paper and seal it up, delivering it with the stake to the manager of the Hua-Hoey or an agent.

The lottery is opened twice a day, usually at noon and 6. P.M., and at the appointed hour the winning number (animal) is exhibited, and the result declared in the streets. Previously to this, the agents have brought in their staking papers. If the lottery is worked fairly, of course the manager who declares the winning number should be ignorant as to the amounts staked on the different animals. In China, the papers on which the stakes are entered are folded up in a packet and are not inspected till the winner has been declared, when the winning tickets are chopped and the owners of them are paid.

* Generally entered in pencil.

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In the Straits, these lotteries are not fairly worked, and the animal least favoured by the public is often the winner. Stakers receive thirty times their stake, less a small commission paid to the agent, from whom they receive their winnings, and this leaves a good margin of profit for the bank. A manager, for the sake of gain, or out of spite, has been known to stake by deputy a large amount with one of his agents on the animal which he means to declare as the winner. The agent is "broke" and those who have staked on the winning animal are defrauded of their gains. This is only one of the many ways of swindling practised in regard to these lotteries in the Straits.

It must not be supposed that it is only the Chinese who gamble at Hua-Hoey. The wealthy Baba, born in the Straits, the respectable trader, their wives and daughters, the petty shopkeeper and the coolie who works by the day, Klings and Malays, women and children, all alike are unable to resist the temptation to gamble. The Manila lottery is only drawn once a month. Manila is a long way off, and the chance of winning a prize is very remote, still it has its fascinations for the practical Englishman and even the cautious Scotchman has been known to invest his money in this speculation year after year. The Hua-Hoey lottery is drawn twice every day in different parts of the town and the excitement is ever fresh. An outlay of 10 cents, which is within the means of any coolie, may bring in $3.

Women are largely employed in the Hua-Hoey business, while their husbands are at the shop or sailing (as they appear to be very often). They spend their idle time in collecting stakes and staking themselves. They have diamonds and gold ornaments in profusion, and while any of these remain, they can gamble to their heart's content.* Those lower in the social scale, unblessed with diamonds or ready money, beg, borrow or steal in order that they may gamble.

Dreams play a great part in Hua-Hoey and the confirmed Hua-Hoey player gets to think of nothing else but the chance of his winning on the morrow. According to his dreams, he stakes.

* A few days ago the wife of a trader in Penang having lost at Hua-Hoey ever $1,000 during his absence tried to commit suicide.—(Febuary, 1886.)

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525 It is no exaggeration to say that Hua-Hoey gambling corrupts and brings to ruin thousands of people—men, women and children but how to check it and minimise the evil is a very difficult question.

The common gaming houses in town are well known to the Police They are defended by strong iron barred doors, have ladders, trap-doors and escapes and are always ready for a raid by the Police. Premises have to be hired and fitted up for the purpose, and there is a certain amount of risk in the undertaking, but a Hua-Hoey lottery can be opened anywhere, in a shop, a private house or a Kampong. The result is not often declared at the same place and without a warrant the Police cannot enter a building. All kinds of artifices are practised when the winning number is exhibited in order to escape detection by the Police. Sometimes the character is marked on a piece of yam or sweet potato and swallowed if the Police appear: or it is written on the palm of the hand or on the sand and quickly rubbed out. Instead of the well known Hua-Hoey characters the numbers corresponding with them on the lottery papers are now frequently used and it is extremely difficult for the Police to procure satisfactory evidence against the principals engaged in the business.

The agents with their lottery papers, pencil and stakes collected are sometimes arrested and fined, but it has been held by a learned Judge that the possession of these "tickets," as they are called, is no offence. In Burma it was held by one high judicial functionary that the thirty-six animals game was not gambling within the meaning of the Act in force there.

The more respectable Chinese are fully alive to the widespread mischief caused by these Hua-Hoey lotteries and a memorial, printed as an Appendix[1] to this paper, has been recently addressed to the Legislative Council by certain Chinese inhabitants of Penang praying that most stringent measures should be adopted for their suppression.

C. W. SNEYD KYNNERSLEY.

1 [omitted from file -- Analyst]